August 2, 1955

The LUTHERAN WITNESS

Trinity Church, Bloomington, Ill.

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
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Letters

Letters addressed to this department must be signed, although names will be withheld upon request. We reserve the right to reject, print in full, or omit matter not pertinent, according to the nature of the letter and space limitations. The opinions expressed by readers are not necessarily those of the Editors.

LUTHERAN PUBLICITY

In your issues of May 24 and July 5 there were letters urging that our church should make available newspaper advertisements for use by our local churches or groups of churches to publicize the teachings of The Lutheran Church — Missouri Synod. The Lutheran Laymen's League has had this matter under consideration for some time and has made a careful study of it.

We have reached the conclusion that the materials prepared for this purpose by the Lutheran Publicity Organization of St. Louis are outstanding — and that it would be difficult to improve upon them. It is our plan to promote the use of these L. P. O. materials to the best of our ability. We understand that the American Lutheran Publicity Bureau of New York is also actively promoting their use.

We urge that pastors, laymen, and congregations interested in an active campaign of newspaper publicity for the church send for a copy of the L. P. O. catalog. The address is: The Lutheran Publicity Organization, 3558 South Jefferson Ave., St. Louis 18, Mo.

PAUL FRIEDRICH
Executive Director, L. L. L.
St. Louis, Mo.

"MORE INFORMATION"?

One of the most pressing problems of the Christian Church in this age is this: How shall a congregation carry out its commission to evangelize in a community of mixed or colored races? You will have noticed in recent months that many of the Protestant denominations have given large portions of their convention time to a consideration of this crucial question. . . .

Information, expression, and leadership on this matter of the church in a changing community seem to be lacking in our circles. I cannot recall any major articles within the past 12 months on this subject in the LUTHERAN WITTNESS, nor any pertinent statements by our leaders. And meanwhile congregations in our large metropolitan centers continue to "relocate" at a merry rate, in order to maintain their "lily-white" status. Many of them are no doubt quite unaware that such action often constitutes a violation of the Christian Gospel and a vitiation of the Christian witness.

Are there some brave souls who have ventured into the troubled waters of integration in the church? For the good and guidance of our souls, we ought to hear of such developments through our official publications. True, we have within our Synod the "Lutheran Human Relations Association of America." But I can never recall seeing any report of their activities in the WITNESS either. Besides, the application of Christianity to race relations is *everybody's* business, and our people ought not to be misled into thinking that Christian attitudes and action in race relations are the concern only of those who happen to be particularly interested in that subject. This is not merely a specialized problem for a club or society — this is of vital importance to the faith and life of our entire church body. May we have more information and guidance?

DAVID A. PREISINGER, *Pastor*
Baltimore, Md.

NOTE: *We refer Pastor Preisinger to the following articles, editorial, and items with direct or indirect bearing on the interracial issue and reports of the Lutheran Human Relations Association, printed in the* LUTHERAN WITNESS *in 1954: November 9, p. 3; July 20, p. 10; September 28, p. 8; January 19, p. 17; March 16, p. 13; March 30, p. 13; May 25, pp. 12, 13; and in 1955: May 24, p.14; July 5, pp. 5, 12.*

"IN GOD'S HANDS"

We read "Light in Dark Years" in the WITNESS of May 24. We have found the light for our retarded son by placing him in an institution which is far from our home, but certainly not to forget him.

We had an application for him at Bethesda three years before they had room for him. I found it to be truly a "House of Mercy," where these children are shown so much love and where they learn to do so much. They have chapel services twice a day, and their faith in Jesus shines through in their happy faces.

I am only one of the hundreds of parents who are grateful for Bethesda, the wonderful people who take care of our children, and all the people who help to support it.

Our child is in God's hands, and we know that if it is ever His will that he be normal, this prayer will be answered. If not, we know that God has a wonderful reason for his being as he is.

God does strange things His wonders to perform.

MRS. N. M. THIELEN, JR.
Hitchcock, Tex.

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THE COVER

In Bloomington, Ill., 97-year-old Trinity Congregation, Rev. Herman A. Etzold, pastor, dedicated its new house of worship February 13, 1955. Dr. John W. Behnken (shown in pulpit), President of Synod, delivered the sermon in the first dedicatory service.

The nave, choir balcony, and transept seat 930; the adjoining chapel, 170. Two new classrooms for the parochial school help provide needed facilities for the 227 pupils in classes from kindergarten through the eighth grade. The school has seven teachers on the faculty.

The church's exterior is face
Indiana limestone. The main a
made of polished Kasota stone; the
and lectern, of polished aluminur
five chancel windows depict God
of salvation through Christ as
vealed it in the Old Testament t
His Prophets . . . and in the New
ment through the four Evangelist
recorded the life of Christ. Sym
the important tribes of Israel are
art glass of the ten south cle
windows, and symbols of the Apo
the ten north clerestory windows

In 1853 Rev. C. Strassen con
the first Lutheran services in Blo
ton, with Dr. C. F. W. Walthe
students of the St. Louis se
preaching at the new "station."
Congregation was organized Sep
19, 1858, by Rev. Fr. Ruff and 30
members, who rented a hall for
services and Christian day school
After the congregation worshiped
months in the Old Christian C
the Lutheran group bought the b
in 1862 and moved it to Madiso
Olive Streets, where it was dedic
1863. Four years later Trinity join
Missouri Synod.

Rev. C. F. W. Sapper was in
as pastor in 1883, when Trinity h
voting members and 250 pupils i
parochial schools, one in the so
and the other in the western p
Bloomington. Dr. Walther spoke
dedication of the second house of w
in 1885, when Trinity had 894 me

Rev. O. L. Hohenstein was Tr
pastor from 1904 to 1923. Aft
death his son (Walter E.) and as
(since 1915) succeeded him and
the congregation until his death o
uary 8, 1954. Pastor Etzold was in
at Trinity in August 1953.

The Lutheran Witnes

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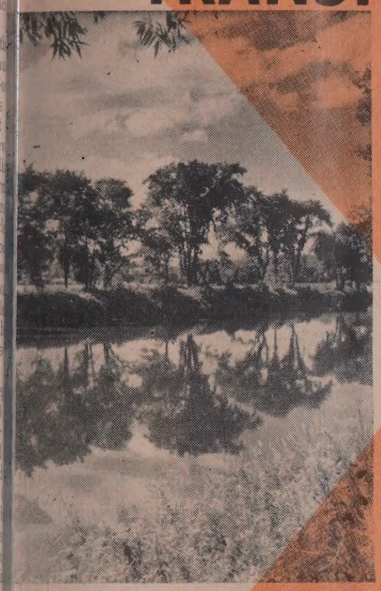
TRANSFORMATION or ANNIHILATION



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esex, Vt.

By JOHN THEODORE MUELLER
Professor of Systematic Theology
Concordia Seminary, St. Louis, Mo.

is article was occasioned by uestions from a reader of the UTHERAN WITNESS regarding itorial "Ponies in Paradise," in ue of November 9, 1954.

e editorial said: "We do know here will be a complete restora- f the sin-cursed world. It will -established as it was in the al creation before God's curse on man and the world."

e reader desires Scripture proof is statement and then quotes thor of our church who seems te the very opposite of what is n the editorial. Lastly, he re- an article on the subject, he regards as very important.

Sets of Scripture Passages

we study the Scripture pas- that speak of the end of the after the final judgment, we nter two sets, one evidently ng the transformation of the t world, and the other the total ilation of all creatures, with the tion of angels and men. These treams of thought are therefore also in the writings of our Lu- n church teachers.

Transformation of Creation

rhaps the clearest Scripture pas- for the transformation of all res on the Last Day is 1 Cor. where the Apostle writes: "The n of this world passeth away." translation of the Authorized on is not clear. The Greek word *a*, which is here translated ion," really means *form*, or *appearance*. Goodspeed translates the sentence much better: "The present shape of the world is passing away." The Catholic New Testament puts it very nicely in this way: "This world, as we see it, is passing away." James Moffatt has it thus: "The present phase of things is passing away." All these translations agree with the questioner's quotation from the *Abiding Word,* which says (Vol. I, 551): "*According to its present form* (italics ours) this world and all that is therein will be ended." With this statement all Lutheran church teachers who favor the view of transformation agree.

A second class of Scripture passages which apparently teach transformation rather than annihilation, consists of such as speak of the creation of a new heaven and a new earth (cp. Is. 65:17; 2 Peter 3:13). Church teachers who think in terms of annihilation caution that these passages should not be taken too literally, since here things eternal are described in terms of things temporal with a view to depict to man's finite mind in an intelligible way the infinite world that is to come. Christ's caution in Matt. 22:30, namely, that "in the resurrection they neither marry nor are given in marriage," should certainly induce us not to think of the world to come in terms of this present material existence.

St. Paul's statement in 1 Cor. 15:49: "As we have borne the image of the earthy, we shall also bear the image of the heavenly" strongly supports the Lord's caution, especially as the Apostle states in v. 44 that our present "natural bodies," that is, our bodies now adapted to this present material world, will be raised as "spiritual bodies," or bodies adapted to the spirit world of God and the angels. Heaven therefore will not be a replica of the Garden in Eden, where man was to marry, eat, drink, till the soil, and essentially do the same work of this earthly life which we still do after the Fall. The caution is in place, since sects of all kinds, together with the Mohammedans and the American Indians, have pictured heaven as a country very similar to this present vale of voluptuousness.

But the passage which is quoted most by those who favor transformation is Rom. 8:19-23, and here especially v. 21, which reads: "Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God." Perhaps the greatest of all transformationists was Luther, who in his commentary on Romans clearly asserts the transformation of all creatures.

Luther writes, among other things: "I take it to mean, not that the creature will cease to exist absolutely, but that it will no longer be subject to vanity, for it will appear in glory. . . . Now the creature serves the wicked to its own harm, for it is subject to their abuse. But then, delivered from corruption, it will serve the children of God in glory." (Pp. 109 f. in the writer's recently published commentary.)

Luther was followed by other Lutheran church teachers, and, in part, also by Dr. George Stoeckhardt, undoubtedly the greatest Bible interpreter of our Synod.

The Annihilation of the World

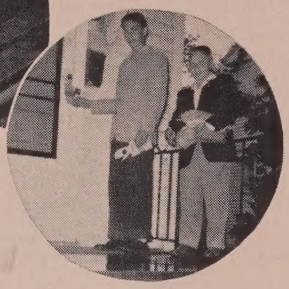
The Lutheran church teachers of the 17th century, moved perhaps by the vagaries of apocalyptic, socialistic groups of their day, but definitely on the basis of what they regarded as Scripture proof, favored total annihilation rather than transformation.

The Lutheran dogmatician John William Baier (died 1681), whom Dr. Walther esteemed as one of the greatest of the later Lutheran church teachers, writes thus: "When the judgment will have been completed, the end of the world will follow immediately. By this, heaven and earth and likewise the other elements and the bodies composed of elements will, with respect to their substance, perish by means of fire." (Cf. *Doctrinal Theology of the Ev. Luth. Church.* By H. Schmid. Translated by C. A. Hay and H. E. Jacobs, p. 656.)

David Hollaz (died 1713), who popularized Christian dogmatics for the Lutheran students of his day, puts

(Continued on page 11)

About 2,000 people attended the Evangelism Rally at the West Central High School, Alton, Ill., which opened the Preaching - Teaching - Reaching Mission.



Crusade for Souls for Christ

By OSWALD A. WAECH
Synod's Secretary for Evangelism, St. Louis, Mo.

After a breakfast served in Trinity Church, Godfrey, Ill., Walther Leaguers distributed doorknob hangers at homes in the community.

A whole community responded to the first Preaching-Teaching-Reaching Mission conducted April 24—28 by Synod's division of Evangelism in nine Lutheran churches of Greater Alton, Ill., 25 miles from St. Louis.

Despite inclement weather the initial rally service attracted 2,000 worshipers, the largest audience of Lutherans in the area's history. Nine guest pastors preached to a total of more than 1,000 persons nightly. Many of the 633 visitors brought to the evening services indicated a desire to "learn more of the way of salvation."

Mission to Ministers

Each morning the guest and host pastors met with the lay visitors for the "Mission to Ministers." During the three-hour sessions, under the direction of Revs. Elmer A. Kettner, William H. Hillmer, Erdmann E. Frenk, and Synod's Secretary for Evangelism, the group discussed various aspects of evangelism.

These daily meetings of song, prayer, and training to do the work of an evangelist were the spirit of the Alton mission.

"This has been a glorious experience," one pastor testified after Synod's pilot project. "May God the Spirit . . . use something of what we have said and done these days to win souls for Jesus. This is the work of the church. I have been greatly profited by the contact, prayers, and study with the assembled pastors. I thank God for this opportunity."

Another pastor declared: "The mission has given me a new insight into the real work of the church. . . . Evangelism, as a way of life, has strengthened my confidence in God's people."

Lay Visitors Enthusiastic

The lay visitors enlisted for the Greater Alton Preaching-Teaching-Reaching Mission received intensive training. Because the learner learns best by doing, all visitors made the calls assigned from their respective church's responsibility list during the four-day mission.

In the power of the Spirit, visitors went out and spoke to people face to face. Members of the nine Greater Alton congregations told men and women what Jesus means to them. The visitors invited people to share in the spiritual blessings of Christ's kingdom.

"Thank God for this crusade for Christ," said one of the men commissioned to evangelize. "It gave us laymen a chance to work and grow in our Savior. It was an awakening which we all needed. This is not the end — only the beginning. Now we must follow through. May we all stand up and be counted for Christ!"

Of his part in the mission another visitor said: "A thrilling experience! I learned that people welcome the opportunity to discuss religion. Thank God we had this effort!"

Tangible Results

That the Lord of the church blessed the Greater Alton mission is evident from the following statistics, which are not lifeless numbers. They represent living souls brought under the influence of the Gospel:

Lay visitors (average, four days)	
Calls completed	
Enrolled for adult classes	
Children and adults won for Baptism	
Children gained for Sunday school	
Total offerings	$1

Publicity and promotion f evangelism program included t tribution of printed pencils, bumper stickers, posters in stor dows by children, doorknob h by Walther Leaguers; the mail 10,000 post cards; telephoni women; and radio and newspap vertisements.

Although no expense was in promotion and publicity, th mission directed by Synod's d of Evangelism ended with a balance.

Intangible Results

In addition to perceptible the Alton mission yielded inta benefits which will pervade th participating congregations for and years to come.

From this demonstration power of united Christian witn pastors and people gained a insight into the basic work church. They learned that "G not slack concerning His pron

Some congregations which not take the initiative for setti date and the time for a con evangelism effort did so whe horted to co-operate with siste gregations. The laity, who p for souls, were reminded that " are Christ's, then you are His nesses."

Lutherans of the Alton area opened the doors of their churc the people of their community end of the four-day mission the beginning of a year-round phasis on lay visitation.

Strength in Union

In union there is strength. A dle of sticks is stronger than one The zeal of some inspires o When people have been praying, ning, and working "to mobili evangelize," they acquire a c vision for Kingdom work.

In the 32 North American Dis of Synod, Preaching-Teaching-R ing Missions are being held. productive evangelism effort area must have 100-per-cent pa pation to strengthen the weak assist the strong.

The area mission invigorat local congregation as pastor people go forth and claim the p of the Holy Spirit to win and to people for Christ and His churc

God's Word is our great herita
And shall be ours forever;
To spread its light from age t
Shall be our chief endeavor.

L. L. L. CONVENTION

The 38th annual convention of the National Lutheran Laymen's League concluded its four-day meeting at the Olympic Hotel, Seattle, June 12th a plea by Rev. R. C. Muhly to 1,000 listeners for increased lay participation in church affairs.

To provide more efficient quarters and facilities for the officers of the 50,000-member organization, the delegates voted to acquire an L. L. L. headquarters building at a cost not to exceed $200,000. If a suitable structure is not available, ground is to be purchased for future construction of the headquarters building.

Other major resolutions adopted were (1) to develop an effective program for caring for the youth of our land and winning unchurched American people, in co-operation with the Walther League, Synod's Board of Young People's Work, and other organizations; (2) to work with Synod and its various agencies in developing ways and means to use in God-pleasing endeavors our church's "senior citizens," men and women who have reached the age of retirement; and (3) to put into action a vigorous program of lay evangelism as outlined by Synod's Secretary for Evangelism.

Highlighting the reports heard at the convention was the announcement that the Lutheran Hour, the League's most extensive project, preaches the Gospel of Christ over more than 1,250 radio stations in 65 countries and territories and in 56 languages. Rev. William Danker, in the U. S. after six years of missionary duty in Japan, where he headed the Lutheran Hour broadcasts, stressed the importance of radio as a missionary tool in foreign lands. A six-man panel discussed "A Program of Active Evangelism in Our Church." A synodical project to raise several million dollars for Church Extension work was described by Dr. Johannan Mayer, Synod's Secretary of Missions. Paul Friedrich, Executive Director of the L. L. L., reviewed the activities during the past year. For the opening service on June 26 Dr. Armin C. Oldsen preached to 1,000 on the convention theme, "Speak for Christ."

Homer C. Culley, Sioux City, Iowa, and Erwin Wesche, St. Louis, were elected secretary and treasurer of the League, respectively. Elected to the Board of Governors for two-year terms were Fred. W. Schriefer, Garden City, N. Y.; Harry G. Barr, Fort Smith, Ark.; Harold J. Meinke, Detroit; Walter E. Schmalz, Minneapolis; Theo. A. Lohrberg, Lincoln, Nebr.; Robert F. Gaiser, Denver; Elmer F. Kreuziger, Tacoma, Wash.; and Roy Wendell, Kitchener, Ont., Can.

ELMER KRAEMER

WALTHER LEAGUE CONVENTION

Approximately 1,500 young people from all parts of the U. S., from Canada, and even from Australia and France, registered for the 63d international convention of the Walther League in New York City, July 3—7.

At the business sessions, held in Hotel Statler, the Leaguers voted to develop a program called Home Mission Builders, in which volunteers will go to new missions and help in the erection of chapels. A fund of $20,000 will be collected next year to pay for this project. The delegates also heard reports of the seven Foreign Mission Builders who are erecting a hospital as their first project in New Guinea.

Since the Walther League supports the youth program of Synod, the delegates considered at length the improvement of the League's financial structure. The $89,500 budget adopted to carry on the 1955—56 W. L. program will be raised by 3,845 societies.

Bible study classes were conducted one hour every morning before the business sessions of the convention. Using the new Bible study material supplied through the courtesy of Concordia Publishing House and developed by Synod's Bible Study Committee, the Leaguers joined in stimulating study and discussion of the Bible.

Outstanding participants in the talent-sharing program provided the entertainment at the fellowship banquet. The main address, by Herman Feucht of Denver, urged the Leaguers to witness to Christ in every area of life.

Delegates visited Mill Neck Manor, home of the Lutheran School for the Deaf, Long Island, and also saw the drama "The Sign of Jonah."

The annual Choral Union concert attracted a full house at Carnegie Hall to hear a 250-voice choir under the direction of Gerhard Schroth.

Dr. O. C. J. Hoffmann preached at the opening service of the convention.

In the corporate Communion service in Trinity Lutheran Church, Long Island City, 1,240 delegates partook of the Sacrament at five altars. Chief celebrant was Rev. Herman J. Rippe, President of the Atlantic District. Preacher was Rev. Elmer N. Witt, executive secretary of the W. L.

The new president of the League is Carl Heldt, Evansville, Ind., who succeeds Edgar Fritz. Melvin Piepenbrink, Fort Wayne, was re-elected treasurer. Others elected were: Secretary, Vernon Gauger, Oshkosh, Wis.; assistant secretary, Carol Stoker, Memphis; and executive board members: Bernard Eggers, Colorado Springs; and Paul Simon, Troy, Ill.

ALFRED P. KLAUSLER

YOUR SYNOD IN 1954

Our Synod is represented in every state of the Union and the District of Columbia; in six provinces of Canada; in Alaska, Mexico, and Cuba; in six countries of South America and two countries of Central America; in Nigeria, India, China, Formosa, Japan, the Philippines, and New Guinea.

In the U. S. we have 1,932,461 baptized members and 1,262,354 communicants.

The average Missouri Synod congregation in North America has 398 baptized and 260 communicant members. Only 165 congregations (3%) have more than 1,000 confirmed members, and 72% have fewer than 300 communicants.

More than half of Synod's members live in Illinois, Wisconsin, Michigan, Minnesota, and Missouri. Rural congregations outnumber urban congregations 58 to 42 %.

The 32 Districts in North America list 5,031 congregations. Of the 4,162 parishes in North America, 325 were vacant on January 1, 1955.

In 1954, Missouri Synod pastors baptized 80,178 children, confirmed 34,048 juniors, baptized or confirmed 31,255 adults, performed 23,120 marriages, conducted 20,619 funerals, and celebrated the Lord's Supper with 4,993,311 communicants.

Of the 34,919 infants baptized in North America during 1940, 31,697 renewed their vows at God's altar in 1954. From 1920 to 1939, 105,978 baptized children were not confirmed.

Among the Districts, Florida-Georgia ranked first in communicant-member accessions, showing a 19.7% increase over 1953. Gains registered by other Districts were Southeastern, 10.1%; Southern California, 9.3%; California and Nevada, 9%; Alberta and British Columbia, 7.9%; and Colorado, 7.2%.

The 32 North American Districts of Synod granted $2,479,663 in subsidies to 1,034 congregations and 220 preaching stations. While 109 new missions were opened, 68 churches gained their financial independence.

For lack of room our Christian day schools turned away 4,821 pupils last year, including 931 children from unchurched homes. Our 11 Lutheran high schools enrolled 5,322 students.

From 1929 to 1954 per-member giving for all purposes mounted from $22.56 to $67.83, an increase of 201%. In 1929 the synodical budget received 12% ($2.98 per member) of the $15,914,258 contributed for all purposes; in 1954 Synod's share of the $88,622,601 all-purpose contributions was 8% ($5.25 per member).

ARMIN SCHROEDER
Statistician of Synod

Your SYNOD

THE PRESIDENT

The last issue of the LUTHERAN WITNESS brought the sad information that the Wisconsin Synod's Committee on Matters of Lutheran Union in its "Preliminary Report" will propose to its convention that it terminate its fellowship with our Synod.

Since I wrote the article containing that shocking information, the Norwegian Synod, at its convention in Mankato, Minn., after mentioning a number of charges against our Synod (the same charges which have been made for a number of years at meetings of the Intersynodical Relations Committee and which were also made at the conventions of the Synodical Conference in Detroit, Mich., last August and in Chicago, Ill., last October — charges which were made, *but never proved,* and which we definitely deny) stated the following:

Resolutions of the Norwegian Synod

"As for ourselves we affirm that we want to remain true to the Word of God and the Lutheran Confessions. We want to continue in the old paths in which our fathers walked, together with the fathers of The Lutheran Church — Missouri Synod. Before God, therefore, we feel that we have only one choice. Since The Lutheran Church — Missouri Synod has shown us in its official proceedings that it no longer walks in the old ways with us, we must declare that The Lutheran Church — Missouri Synod has broken the bond that has bound us together for 100 years. The time has come when we must testify by action against the unionism which has become so common in The Lutheran Church — Missouri Synod in recent years. To continue the arguments by word and pen will be more likely to aggravate further than to resolve our differences."

The convention then adopted several resolutions. (See WITNESS, July 19, p. 13.) I shall quote here merely a part of one of them. It reads: "THEREFORE WE HEREBY DECLARE with deepest regret that fellowship relations with The Lutheran Church — Missouri Synod are suspended on the basis of Romans 16:17, and that the exercise of such relations cannot be resumed until the offenses contrary to the doctrine which we have learned have been removed by them in a proper manner."

Our Reactions

We are shocked. We are saddened beyond words. Of course, if the Norwegian and the Wisconsin Synods decide to suspend or terminate relations of fellowship with our Synod and thereby sever relations with members of the Synodical Conference, we cannot prevent it. However, it must not and cannot be done on the basis of the charges made. We do not admit the charges. On the contrary, we *emphatically deny them.* Upon confirmation that the "Preliminary Report" of the Wisconsin Synod's Committee is correct, I wrote to President Oscar J. Naumann: "I realize that if your church body wishes to withdraw from the Synodical Conference, there is nothing that we can do to prevent it. Much as it would hurt us to see you sever the bonds of fellowship, we know that we cannot compel you to remain within the Synodical Conference. However, *we are not admitting the charges which you have made.* If anyone brings such serious charges as you do, he must furnish convincing proof. You have not done this. Lest any silence on our part be interpreted as an admission, I want to go on record at once and say that we by no means admit the charges which you have now printed and which you are presenting to your convention."

This applies also to charges made by the Norwegian Synod. It is one thing to make charges; it is another thing to furnish convincing evidence from the Word of God. The latter definitely is lacking.

Our Reaction re Proposal About Nigerian Mission

Concerning the proposal in the "Preliminary Report" about the mission in Nigeria I wrote President Naumann: "I am surprised, yes, shocked, with what boldness you come with the proposal about taking over the mission in Nigeria. Brother Naumann, please give serious thought to the matter, and in doing so please remember what our church body has done for the Nigerian mission. We certainly would not agree to such an arrangement." Since the cost of mission work among the Negroes in the United States is pro-rated according to communicant membership, our Synod has borne nearly 84% of the cost. For a number of years the Synodical Conference has asked the Districts to assume the supervision of missions among the Negroes. Since these missions are located chiefly in sections of North America where the Wisconsin Synod has few or no congregations, it is but natural that this supervision was assigned to Districts of our Synod. In quite a num instances our Districts assumed a costs of operation. This might added to the 84%. Also in Nige Synod has assumed its propor share. We mention this not to b greater numbers nor of larger contributed, but *merely as a sta of fact.* Of course, in view of it is altogether out of questio we should consent to the agr proposed by the Wisconsin Synod mittee. I cannot understand hov a bold suggestion about taking o mission in Nigeria could be m and this before ever severance o tions has been voted; in fact, wh are still hoping and praying tha may graciously prevent the diss of the Synodical Conference.

More About the Charges

I have referred to "charges" against our Synod. The charges o the Wisconsin and the Nor Synods are practically the same, t they may differ in the wording. ever, the Norwegian Synod accus Synod directly of false doctrine, the Wisconsin Synod has not done Wisconsin Synod has held tha *Common Confession* is "inade because it is not a settlement o differences. The Norwegian S however, states in its recent resol " . . . the Missouri Synod was tioned to revoke the 1938 St. Lou ticles *(Proceedings of the Norw Synod,* 1943, insert between pp. 6 . . .) inasmuch as they contained doctrine (i. e., the statement on jus tion in the declaration: 'to this en also purposes to justify those who come to faith . . . ')." — And despite the fact that in 1947 our S officially resolved "that the 1938 r tions shall no longer be conside basis for the purpose of establi fellowship with the American Lut Church." (1947 *Proceedings,* 510.) Furthermore, despite the that our Committee on Doctrinal U disseminated the information tha Commission of the American Lut Church amplified the statement wh branded as "false doctrine" wh stated that the justification of the s (subjective justification was m takes place at the very moment he comes to faith.

Synodical Conference Commit Resolution Not Heeded

Our readers should know tha Norwegian Synod resolved to mak

with our Synod despite the agreeeached by the Interim Synodical ence Committee on Doctrinal on June 15, 1955 — just a week to the convention of the Nor- Synod. This agreement, which dopted *unanimously,* reads as s:

HEREAS, In consequence of the fellowship negotiations fears been expressed that error may nto the constituent synods of the cal Conference; therefore be it *solved,* That the Synodical Con- e Committee on Doctrinal Issues mend to the President of the ical Conference that he immedi- request the various synodical ents to call the Union Committees e — jointly — to draw up antith- oncerning those points which have l apprehension in any of the con- t synods; and be it further

solved, That the Synodical Con- e Committee on Doctrinal Issues t the President of the Synodical rence to ask the chairman of the uri Synod Committee on Doc- Unity to take the initiative and meeting of the Union committees constituent synods for this pur- s soon as possible."

should be mentioned also that Walter A. Baepler had already the initial steps to carry out this tion.

Another Section of Norwegian Resolution

hough this article is assuming r length than ordinarily, I believe ur readers should be informed at me concerning the second section e Norwegian Synod's resolution d above. It reads:

t is our firm conviction that we hose who stand with us represent criptural principles and spirit of ynodical Conference and that it is Lutheran Church — Missouri l which has departed from them. fore we wish to be clearly under- that we have no desire to suspend nal relations with those who agree us in our stand and who testify us against these present errors and istic practices. On the contrary, ish to continue fraternal relations with them and to labor for a re-alignment of Lutherans faithful to the Lutheran Confessions on more realistic lines than those which prevail under the present chaotic conditions in the Synodical Conference."

These words can mean only three things: 1) The Norwegian Synod people attempt to place the blame for the uncalled-for drastic action on the shoulders of our Synod. We refuse to assume the blame and emphatically deny this accusation. 2) They seek to persuade some of our people to enter their camp, even for a "re-alignment of Lutherans faithful to the Lutheran Confessions," and all this on the basis of the bold statement: "It is our firm conviction that we and those who stand with us represent the Scriptural principles and spirit of the Synodical Conference, and that it is The Lutheran Church — Missouri Synod which has departed from them." We deny this charge. It is a loveless misstatement of facts and a glaring and deceptive misrepresentation of the situation. 3) They wish to continue fraternal relations with certain people in our Synod. With whom? With such as agree with them. They themselves, of course, will determine who these people are. This is outright "selective fellowship." I recall that some years ago, when the American Lutheran Church decided on selective fellowship, it was roundly condemned. Why, then, is it right now? Does it depend on who practices it? According to information given us, the American Lutheran Church has not found it workable and in the best interest of unity and fellowship. We hold that selective fellowship, regardless of who practices it, is neither right nor workable. It will result either in legalistic practice or in indifference in doctrine and practice, and will cause confusion and chaos in the church. It is surprising indeed that such a resolution was adopted.

Refutation of Charges in Next Issue

I have repeatedly mentioned the fact that a list of charges has been preferred against our Synod. Space does not permit that I mention them in this issue and surely not that I refute them. However, our readers may rest assured that this will be done in future issues. I deemed it wise that at this time our people should be informed about the recent happenings, which we consider drastic and unwarranted.

Perhaps a few of our readers may become disturbed when they hear that charges of false doctrine and unionism are preferred against our Synod. That is one of the sad and pernicious results when charges are made. If they are repeated often enough, some people will be disturbed and will be filled with doubts and misgivings about their church. Some may even be led to believe the charges. Hence I would plead that we remain calm in these critical days. Let us weigh the charges in the balances of Holy Writ and The Lutheran Confessions. Let us examine them in the light of God's Word. Let us demand definite and convincing proof from Holy Writ. Those who prefer the charges must bring this convincing proof. Let us remember also — and I say this with deep regret and heartfelt sorrow — that our Synod is not a perfect church body. There have been instances where someone has said or written something which is not in full accord with God's Word, or where someone has become guilty of practice contrary to the Word of God. Wherever this has happened, and irrespective of who is guilty, we have reason to repent, to seek forgiveness, and to practice evangelical discipline. I can assure our readers that such discipline has been practiced and is being practiced today by the proper officials. This discipline perhaps is not always done just in the manner in which some would have it. Nor is it publicized and broadcast, as some would like to see it done. However, it is being done. Our District Presidents and our circuit Visitors are faithful and conscientious in the performance of their duties.

In conclusion let me state briefly that our Synod, regardless of the charges preferred against it, has not forsaken, nor is it now forsaking, the Word of God and the Lutheran Confessions. Both are very dear to us. By God's grace we shall remain unswervingly loyal to them, regardless of what charges may be preferred against us and irrespective of what may happen in the Synodical Conference.

JOHN W. BEHNKEN

BOARD OF DIRECTORS

he Board of Directors at its last ing took notice of the increase e offerings of our people at this over against last year, although is the usual deficit. The various rtments of Synod co-operated by ng down their expenses as much ssible.

he Survey and Findings Commit- which met with the Board, helped draw up recommendations to the Fiscal Conference in budget matters.

The visual aids program of Synod is to be surveyed by the Mass Communications Commission.

Because of the challenging mission opportunities in Hong Kong, $85,000 was set aside from the mission allocation in the "Conquest for Christ" offering for an elementary school there.

A strong appeal was brought to the attention of the Board to open a mission in Italy. This matter will be looked into by the proper authorities.

The Board authorized the building of the first fifteen professors' residences at the Senior College and the purchase of some necessary and highly desirable additional land at Seward, Nebr.

M. F. KRETZMANN, Secretary

Editorials

Table Service

It is easy for the church to think that something else is more important than the function of simply preaching the Gospel and administering the Sacraments.

When the trouble arose between the Greeks and the Hebrews in the church at Jerusalem because of an unfair allotment that deprived some widows of their rights, the twelve Apostles refused to be drawn away from their rightful work in order to settle these differences. They called the church together and said: "It is not fit that we should leave the Word of God and serve tables." They recommended that seven competent men be appointed to look after these business affairs of the church. The Apostles in turn resolved to devote themselves entirely to prayer and to the administration of the Word.

And so today in a church that has been streamlined to fit the pattern of 1955, the mere organization of the church involves so many types of table service that the servants of the Word need to be reminded again and again that their job is to administer the means of grace. The personnel of the church must be budgeted in such a way that men who have been trained to administer the means of grace are not used for other tasks which do not necessarily require such training.

Tinkling, Not Trumpeting

In a recent statement the Christian Science Board of Directors extolled the universal nature of "spiritual understanding" and its vital role in promoting individual, national, and universal liberty.

"The uncertainties which confuse and perplex the nations become less alarming and portentous in proportion as the certainty of God's guidance is better understood," the directors stated. "In every new upsurge of evil we are learning to seek and expect fresh proofs of the presence and redemptive power of the Christ."

Of course, these directors are out to sell more Christian Science. They tipped their hand by vaunting that many insurance companies now add special riders to their policies recognizing Christian Science practitioners, nurses, and sanatoriums.

The American public will not be duped into buying the brand of "spiritual understanding" for which Mary Baker Eddy and her disciples claim exclusive rights. As long as Christian Science repudiates such basic Christian doctrines as the deity of Jesus Christ, His atoning death, His resurrection and ascension into heaven, every reference by this cult to the "redemptive power of the Christ" is like sounding brass or a tinkling cymbal.

If Christian Science gave men to understand that Jesus, Very God of Very God, wore our sin-cursed flesh to suffer vicariously the torments of all lost and condemned creatures, and that by faith in Him men and nations will be translated into the glorious liberty of the children of God, then the Board of Directors would speak with the voice of the archangel and with the trump of God.

S. P. E. B.

The formation of a Society for the Prevention barrassment to Banqueters might be in order. Son masters, it seems, embarrass guests with jokes an remarks that cast aspersions on the Bible and caus mony to be viewed as anything but a holy estate

When will some of these "jokesters" realize t exhorts: "All uncleanness . . . let it not be once among you, as becometh saints, neither filthiness, r ish talking, nor jesting, which are not convenien

Toastmasters who bore and embarrass their a with inappropriate gags, ill-advised humor, and qu are out of place reveal paucity of thought. If son the assembly would only have the courage to te frankly that they aren't funny, perhaps a start c made to correct a growing evil.

There are so many clean jokes, so many ways good, wholesome fun at banquets that it is unnece defile the tongue to the embarrassment of banquet

Those Difficult Hymns

Hymn singing is a large part of our Sunday The hymns should be selected with care and su reverence. Sometimes a hymn may be chosen not familiar to many worshipers. When this is t some people simply do not make any attempt to si the congregation. If the tune should be unfam you, listen closely as it is played by the organist. the first stanza carefully as it is sung by the congr With the second stanza you will be able to join b ming the tune as you read the words. By the ti reach the third or fourth stanza, you will be able with the congregation in singing praise to your

You will be encouraged to participate when y the following evaluation of hymn singing by th standing Reformed Church hymn writer Gerhard steegen, 1697—1769, author of Hymn No. 4 in *The L Hymnal*. He says: "The pious, reverential sin hymns has something angelic about it and is accor by divine blessing. It quiets and subdues the t emotions; it drives away cares and anxieties; it st ens, refreshes, and encourages the soul; it dra mind unconsciously from external things, lifts soul to joyful adoration, and thus prepares us to in spirit and in truth. We should sing with the s reverence, with sincerity, simplicity, and hearty . . . When you sing, O soul, remember that you truly communing with the holy and omnipotent when you are praying. Consider that you are s in spirit before the throne of God with countless th of angels and spirits of the just and that you are b your weak praises with the music of heaven. Se Lord with fear, and rejoice with trembling." (Quo E. E. Ryden in *The Story of Our Hymns*, page 12

ELMER V. HASERODT, Chicago

ose Leaves

Blasphemy from Hollywood

hen Hollywood, undoubtedly spurred by box office ts from *The Robe* and *Quo Vadis,* turned to cy of producing more Biblical dramas, we welcomed vidence of higher public taste and hoped that motion e standards might improve.

nce a few of the new pictures have been released e more certain than ever that there has been little e in the Hollywood penchant for suggestion and chery. Most of the Bible stories have been used y as a cover-up for lechery. The current picture, *Prodigal Son,* is a case in point.

Daniel A. Poling voices our concern in an editorial July issue of *Christian Herald,* of which he is editor: aps the gravest evil and major menace of this picture, *Prodigal Son,* is the distortion before the eyes and of youth of Christ's parable of a father's love. Has wood reached the conclusion that no one can possibly t if it is just a Bible story? Well, if this be so, Holly- would be well advised to take another look.

Considering the immortal words of the Prodigal Son he Holy One who spoke them, that picture is a per- n of the Scriptural story and, to tens of millions who the parable to be sacred, it is blasphemy."

e join with Dr. Poling in saying, "We simply will e silent in the face of a growing deluge of evil on reen." — *United Evangelical Action.*

Rain

is word, perhaps more than any other, summarizes elings of most of our readers of their dependence on blessings on their land, their farms. On a recent out into the state, we heard more about rain and ck of moisture than at any other time in the past eight in Nebraska. For many of you, God sent His gracious er to your prayers. He opened the windows of heaven poured out a blessing of moisture on much of the dry of our state. He alone gives the rain. Don't ever t it! He alone gives the seasons, the warm, growing n which is now ours to enjoy. He made the summer n to provide for our needs of food and clothing. Don't forget it! He didn't make the summer so that we d forget Him! That's not God's will. That's a man- custom which has afflicted, blighted, many of our e. A pastor wrote in his church bulletin: "How are hanking God for the rain?" How are you thanking for the rain, for the summer? "Blessed are they that the Word of God, and keep it." Luke 11:28. — E. E. M., *hern Nebraska District Messenger.*

Student Service History, Iowa

The recent address of Dr. Julius A. Friedrich at the nary on Dr. Walther, with whom the nonagenarian e of the last living links, recalls this historical item in November 1948 issue of *The Palimpsest* (State Histor- Society of Iowa): "In 1924 the Rev. Julius A. Friedrich to Iowa City to serve the Lutheran students at the University of Iowa." — *Lutheran Student Pastor.*

What's the Answer?

Question: What position is being taken by the Lutheran Church with regard to integration of the races?

Answer: Our Synod — we cannot speak for other Lutheran groups — has to our knowledge taken no official stand on this question. The Supreme Court decision has come since our last convention in Houston in 1953, and the next convention will not take place until next year. Whether the matter will come up for discussion then, we cannot say. Individual congregations, however, have been receiving members without regard to color or race. The solution to this question is not simple. Honest and workable integration will have to be a fruit of faith, not the product of legalistic pressure. Christian love will eventually find the way to pull down every barrier, which now, regrettably, still exists.

Question: To what extent is a Christian his brother's keeper concerning morals? Should he close an eye to petty cheating, thievery, or gambling, or shall he report him?

Answer: Matt. 18:15-17, Gal. 6:1, and James 5:19, 20 are part of the answer, though the reproof may not always be received or accepted with good grace. These sins may seem petty, but they have a way of growing and of causing real damage to the soul, as you may see from 1 Tim. 6:9, 10. A sincere Christian will not want to allow open sin to go unreproved, lest he must later blame himself for the brother's sad plight. Read also Ezek. 3:20, 21.

Question: Should the letter of the law or only the safety and welfare of our neighbor determine our course of action? I am thinking specifically of speed laws.

Answer: The Scriptures tell the Christian to submit himself to every ordinance of man (government) for the Lord's sake (1 Peter 2:13). Again: "Wherefore ye must needs be subject, not only for wrath but also for conscience' sake" (Rom. 13:5). The only exception would be with respect to laws which require a Christian to sin against God (Acts 5:29). On the other hand, it would be sin to endanger the life of the neighbor, even if that occurred within the limits of the law governing speed. In fact, any driving that endangers the neighbor's safety is also by law considered reckless and blameworthy driving.

Question: Was it right for the Presbyterian Church in its Los Angeles meeting to resolve to elect and ordain women as pastors?

Answer: If the Presbyterian Church took such action, it flatly contradicted the Word of God, which denies women the right to preach publicly in the churches (1 Cor. 14:34-37; 1 Tim. 2:12), regardless of the motives which may have prompted the resolution. Note in particular 1 Cor. 14:37, where St. Paul states: "The things that I write unto you are the commandments of the Lord," whereas the matter of women praying or prophesying with uncovered heads he merely terms a breach of custom (1 Cor. 11:16).

O. E. S.

District Conventions

BRIEF REPORTS

Western

Delegates to the 72d convention of the Western District, assembled at Concordia Seminary, St. Louis, June 13—16, voted to borrow up to one million dollars for their Church Extension Fund.

New Members: After the opening service, for which Dr. Arnold H. Grumm gave the sermon, District President T. A. Weinhold welcomed five new congregations, 18 pastors, and 23 teachers.

Missions: In the past decade 25 missions were organized, and 25 missions outgrew their need of subsidy. In the next ten years 44 new churches should be established, the Mission Board reported, adding that the opening of a new mission requires an average outlay of $75,000.

Education: Delegates heard that the District listed 2,372 baptisms in 1941 but only 1,648 confirmations in 1954. The obvious "leakage" pointed to the need of parish education emphasis in each congregation.

Essay: "Christian people, by their failure to be a salt and a light," said essayist Dr. Alfred Rehwinkel of the local seminary, "are partially responsible for the crisis" which the world faces. He lectured on "Interpreting the Signs of the Times."

Central District

More than 650 delegates attended the Central District's last convention to be held on the campus of Concordia College, Fort Wayne, Ind., June 20—24. In 1957 the buildings will house Indiana Technical College.

Dr. John W. Behnken preached for the opening service at Emmaus Church and during the sessions spoke of Synod's world-wide work.

Essays: Prof. Erwin Schnedler of Concordia College finished his dissertation on "The Doctrine of the Call." Dr. John H. Meyer, Honorary President of the District, read his essay, "The Christian Hope."

Missions: Of the 58 subsidized churches seven were established last year. Since the 1954 convention six congregations became self-sustaining. For church-extension purposes, delegates raised the District's borrowing limit from $500,000 to $750,000.

No Division: By a count of 195 to 174 the convention delegates decided against a proposed division of the four-state District. A nine-man committee will study possible adjustments in District administration.

Memorials: The convention memorialized Synod (1) to make a careful study of the recruitment problems brought about by the closing of Concordia College in Fort Wayne and (2) to consider the establishment of a preparatory school on the junior college level to serve the area embraced by the Central District.

Eastern

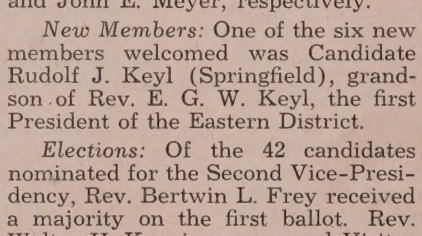
The centennial convention of the Eastern District attracted 294 delegates to Camp Pioneer, Angola, N. Y., June 27 to July 1. Dr. John W. Behnken preached for the opening Communion service in Trinity Church, Ebenezer, and gave the address for the centennial observance in the Camp's Chapel of the Woods, where 2,200 assembled for worship June 29.

Centennial Highlight: The gift of $3,200 from Sunday school pupils raised the total of the "Centennial Missions Crusade" for the Church Extension Fund to $112,000.

Essays: "God's Men," "Christian Education," "Missions," and "Stewardship" were the titles of essays presented by Revs. Bertwin L. Frey, Walter H. Koenig, Herman R. Frincke, and John E. Meyer, respectively.

New Members: One of the six new members welcomed was Candidate Rudolf J. Keyl (Springfield), grandson of Rev. E. G. W. Keyl, the first President of the Eastern District.

Elections: Of the 42 candidates nominated for the Second Vice-Presidency, Rev. Bertwin L. Frey received a majority on the first ballot. Rev. Walter H. Koenig was named Visitor of the Pittsburgh North Circuit.



At Eastern District Convention: l. to r.: Rev. Paul Fretthold, former District President; Dr. Eric Malte, President; Dr. Charles Behnke, another former District President; and Dr. John W. Behnken, President of Synod

English

Four new schools, 16 more t
ers, and a 23 per cent parish
enrollment increase were coun
the 29th convention of the E
District, held at Concordia Te
College, River Forest, Ill., Ju
to 17. Synod was represente
Vice-President W. F. Lichtsinn
preached at Grace Church fo
opening Communion service.

Essay: Citing the repudiati
God and mass control over h
beings as reasons for the frust
of many jobholders, Rev. A
Klausler, editor of the *W*
League Messenger, stated that w
joy in our work when we realiz
we are serving God.

Church Extension: Delegates
scribed more than $27,000 in loa
the Church Extension Fund i
belief that other members of the
trict will lend $100,000 to
Bank.

Resolutions: The convention
solved: (1) to memorialize Syno
an edition of Luther's *Catechism*
Revised Standard Version proof
(2) to request Synod to examin
procedure of nominating candi
for professorships; and (3) to
workers on the District edition o
LUTHERAN WITNESS a rising vo
thanks.

California and Nevada

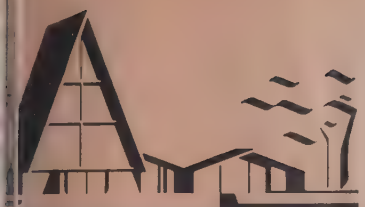
Ten congregations joined S
during the 44th convention of
California and Nevada District, v
met June 20—26 at California Co
dia College, Oakland, Calif. Fo
opening service in Oakland's
deemer Church synodical
President F. A. Hertwig sounde
call to proclaim the Gospel to
ends of the earth.

Essay: The church is "belie
people whose sins have been forg
for the sake of Jesus," said Dr. A
von Rohr Sauer, in his disserta
"The Doctrine of the Church."

Missions: More than 20 men
viewed the mission work in thei
spective areas. The convention d
nated 1956 and 1957 for special e
gelism emphasis and asked congr
tions to co-operate in Preach
Teaching-Reaching Missions.

Hawaii: The four churches in
waii formed the Hawaii Circuit,
Rev. Walter W. Grumm as Visito

Stewardship: First among Syn
Districts in per member contr
tions for all purposes, this Dis
ranks 20th in remittances to Sy
Keep your vision "world wide,"
gregations were told, by disbursin
synodical treasuries one dollar
every two dollars spent in your
parish.



ENIOR COLLEGE

ince the Board of Control is pri- responsible for keeping a col- working toward its basic pur- and for maintaining the highest ble standards in its academic usiness operations, it will be of st to know how bountifully God pplied our needs at the Senior ge also in this respect.

e chairman of the new board is Valter F. Lichtsinn, Vice-Presi- of Synod; pastor of St. Paul's egation, Hammond, Ind.; former ber of the Board of Control of t. Louis seminary; chairman of ollege of District Presidents, and es chairman of the committee n processes all college and semi- matters at the general synods.

stors of thriving congregations ree different Districts are the of the parish ministry on this : Rev. Clifford Aulick of Fort e, secretary; Rev. Oswald Riess troit; and Rev. Allen Fedder of laines, a suburb of Chicago.

e District viewpoint is repre- d by Dr. Ottomar Krueger, dent of the Central District and r of Zion Congregation in Akron, In addition, Dr. Krueger is him- former college president (Saint s at Concordia, Mo., and Con- a at Fort Wayne).

e Board also receives the bene- professional training in educa- through E. F. Sagehorn, who is outstanding work as principal regionally accredited Cleveland eran High School and who has tly completed his studies for octorate.

our competent laymen, repre- g an ideal distribution of legal, ruction, financial, and purchas- xperience, constitute the rest of oard: Robert Moellering is a ber of a Fort Wayne construction and president of the Indiana iation of Road Contractors; r Hein is purchasing agent of ssex Wire Corporation of Fort e; Carl Geist is treasurer of the -Picher Lead Company; and rt Berning, temporary treasurer, Fort Wayne attorney.

MARTIN J. NEEB, *President*

TRANSFORMATION OR ANNIHILATION

(Continued from page 3)

it thus: "The consummation of the world is an action of the Triune God, by which . . . He will destroy with fire and *annihilate* (italics ours) the entire fabric of heaven and earth and all created things, intelligent creatures alone excepted."

John Andrew Quenstedt (died 1685), one of the most learned of the later Lutheran church teachers, writes on the subject: "This consummation consists, not in the mere change, alteration, or renewing of qualities, but in the total *abolition and reduction of the world's substance itself to nothing*" (italics our own).

Scripture Proof

These Lutheran teachers based their doctrine of total annihilation on Scripture passages which they regarded as supporting their teaching.

They quoted, for example, 2 Peter 3:10, which says: "But the Day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burned up." They were convinced that this passage teaches the total annihilation of the present world.

Again, they quoted Luke 21:33: "Heaven and earth shall pass away; but My words shall not pass away." They had no doubt also as regards the meaning of this passage.

Also other passages were quoted in favor of the total annihilation of the present world with all its creatures except the good and evil angels and men. But these suffice to show that also the annihilation doctrine was based on Holy Scripture.

What Matters

Dr. F. Pieper in his *Christian Dogmatics* treats the subject with considerable caution, setting forth both views, but calling attention to the important truth that what matters is not how the world will end and what heaven will be, but that the world will be totally destroyed in its present form and that heaven will be glorious. We should therefore be prepared at all times to face the divine Judge of men in order that by His grace through faith in Christ we may enter into eternal life.

That is indeed what matters. Holy Scripture reveals much in general about the end of the world and the world to come, but it supplies relatively few details. Its information also on this subject is to save us and not to satisfy our curiosity. In addition, in this finite world of space and time we are unable to comprehend the timeless and spaceless world in which we shall forever dwell in bliss with God.

Perhaps John Gerhard (died 1637), "who combined rare learning, great acuteness, wonderful industry, sound judgment, and practical ability with ardent piety," as the famous Lutheran theologian Luthardt has described him, rightly directs our thoughts on the subject when he writes:

"The doctrine of the heaven of the blessed and eternal life is set forth in Holy Scripture, not that we may idly dispute as theorists concerning heaven . . . but that, as practical men, considering the promised joys of eternal life every day, yes, every hour and even every moment, we may closely keep to the way leading there" (*Doctrinal Theology of the Ev.-Luth. Church,* p. 663).

PRAYER

Prayer delivered by the Rev. Dr. John W. Behnken, President of The Lutheran Church — Missouri Synod, Saturday, July 16, 1955, Concordia College, St. Paul, Minnesota, in which he was joined by 600 National and District leaders of the church body.

"Dear Heavenly Father, in Thy wonderful grace Thou hast permitted us to be citizens in our country. Thou hast granted us also the boundless grace to become citizens in the Kingdom of God. Thy Holy Spirit has brought us to faith in Christ and thus made us members of Thy family, heirs of Thine, joint heirs with Jesus Christ.

"Thereby Thou hast elevated also our citizenship in our beloved country. As Christians we would be responsible citizens not merely for wrath's sake, but also for conscience' sake.

"We pray Thee, shed Thy divine benediction upon the President of our country and the representatives of other nations who are now meeting in Europe in the interest of world peace. Give unto these men wisdom and understanding and courage from above that they may plan and accomplish that which will serve the cause of peace among the nations of the earth. We pray this, mindful of the fact that under conditions of peace the work of Christ's kingdom may be carried on the more effectively without let or hindrance.

"We pray in behalf of President Eisenhower that his faith in Jesus Christ, our Savior, will sustain him personally during the arduous days of conference, that he may speak for right and justice in the interest of peace. We ask it in the name of Jesus, our Savior. Amen."

Religious NEWS

The Church The World The Nation

Cablegram Sent by Visitors' and Fiscal Conference

The President of the United States
Dwight D. Eisenhower
Geneva, Switzerland

Dear Mr. President:

Six hundred National and District leaders of The Lutheran Church — Missouri Synod assembled at St. Paul, Minn., join me in prayer to God that He will uphold your hands and grant you courage to speak for right and justice in your effort to build and maintain world peace. We pray that your faith in Christ, our Savior, will sustain you personally in the arduous days before you.

John W. Behnken, President
The Lutheran Church — Missouri Synod

July 16, 1955

About 150 Japanese fellow Lutherans from the Tokyo, Yokohama, Hokkaido, and Niigata area churches gathered at Tokyo Lutheran Center on May 3 for their *Shinto Taikai* [believers' big meeting], or Christian workers' conference. Though these congregations are separated by hundreds of miles from Tokyo, the Christians in the latter area gathered funds so that representatives of other Lutheran churches could attend the conference, Rev. H. H. Koppelmann, Synod's Assistant Executive Secretary for Missions in Foreign Countries, reported to the WITNESS.

After Pastor Nao of Kugenuma conducted the opening service, departmental groups discussed general church problems, youth work, Bible classes, Sunday schools, and women's societies. Toward the end of the day the reunited group heard summaries of the various discussions. The Japanese are serious about their obligations to their church, and they have a real desire to see a strong church group. Organization of churches, building of chapels, and stewardship received much attention. The conference was aware of the interdependence between the Christians of Japan and Synod's missionaries.

Near the southern tip of Asia, at Vallioor, India, at the same time, two dozen Indians — college students, teacher candidates, teachers, and pastors — and three of Synod's missionaries met for an evangelism workshop. During daylight hours for a week the group pursued Bible study, reviewed methods of evangelism, and stressed personal witnessing. Evenings the workshop group visited villages to practice personal work. At the close of the week the group was divided into eight teams who were to spend five weeks in personal witnessing in co-operation with existing congregations and their pastors.

Some of the groups reported that the Gospel message received a welcome; that a new preaching s had been opened in one village result of the program; that 35 expressed a serious desire for tism and many others seemed prospects; that a few were reg that in two villages educated pleaded for the opportunity to d the Bible; and that other Chris who were not regular membe these teams, have caught thei thusiasm and gone out with g from the 24 to assist in pe witnessing.

Not all reports were so enco ing. Some of the teams were t ened with physical harm if they to return to the villages.

Evangelism workshop, Vallioor, India. sionary L. Meinzen, center

Christian workers' conference in Tokyo. Pastor Nao is seated, fourth from right, in front row

"Building for Christ" told WITNESS that $4,014,401 is the an of the collection reported as of J So far, 3,229 congregations o 5,017 in Synod have sent their re of the collection to the Luth Building in St. Louis. The av gift per contributor is $4.13.

Mrs. W. H. Prange, 85, of ander, Ark., died June 1. She wa mother of three sons in the mini Revs. Rudolph Prange, Manila, ippine Islands; Bruno F. Prange, seka, Ill.; and Erich Prange, Colc Ceylon, and of a daughter, J. W. A. Becker, Bazine, Kans.

Rev. Paul H. Felten re June 26 as pastor of Trinity Ch Gardnerville, Nev., after 48 yea the active ministry. He was edit the *California and Nevada Luth* when the paper first appeared independent monthly publication also published the *Nevada Luth* a monthly paper of church news congregations in Nevada and n eastern California. For 25 yea was chairman of the Electoral D of California Concordia College, land.

ır retarded children from non-
ran homes were recently bap-
in St. Paul's Church, Garden
, Calif. Rev. Martin Wiersig,
, who administered the Sacra-
said the four were members of
ecial class for retarded children
meets every Saturday after-
n his church. The class, spon-
by Good Shepherd Lutheran
of the West, Terra Bella, Calif.,
e of five Lutheran Sunday
s for the retarded now being
ed on the West Coast. Three
Portland, Oreg., and the other
ı Porterville, Calif.

: DEDICATION ON JUNE 5 OF THE LOG
which was the birthplace of the Mis-
ynod in Kansas (see "Witness," June 19,
and p. 11), and which now stands in
oadside Park, Junction City, were, l. to r.:
Mohn, mayor of Junction City; Rev. H.
n Lieske; Miss Mary Wetzel, only living
f C. F. Wetzel, who owned the cabin
Rev. F. W. Lange, first missionary whom
sent to Kansas, held Lutheran services
cabin, August 17, 1861; Elmer Anderson,
Highway Commissioner (the Commission
he lease for the cabin's present site);
evs. H. Dubbe; A. E. Oldehoeft, and W.
yer.

priest, sculptor, and professor at
University of Notre Dame ques-
d the quality of art generally
in Roman Catholic churches.
Anthony Lauck, C. S. C., in an
ess at a Conference on Devotion
ne Sacred Heart, sponsored by
er University and the Convent of
Sacred Heart at Clifton, Ohio,
the art work in some churches
s "powerful angels as awkward
s, women saints with Hollywood
-up, and men saints with doll's
feminine features, and languish-
postures."
ather Lauck has received the
ener Gold Medal for sculpture by
American at the Pennsylvania
demy of Fine Arts in 1953, and
Fairmount Park Purchase Award
ne Third Sculpture International
949.

he Suomi Synod at its 66th an-
convention held in Ely, Minn.,
June elected a seven-member
mittee to carry on merger dis-
ions with other bodies of the Na-
al Lutheran Council.

MOUNT CALVARY CHURCH OF DENVER, COLO., HAS ACCEPTED THE CHALLENGE OF A CHANGING COMMUNITY. Of the 155 children enrolled in the church's vacation Bible school, June 13 to 24, 30 youngsters were newcomers in the work of Mount Calvary, and 10 children were baptized on the evening of June 23. A staff of 15 assisted the pastor, Rev. Walter Lang, right, in conducting the VBS. The integrated VBS and staff were photographed in the chancel of the church.

The first annual Human Relations Institute sponsored by the Portland Chapter of the Lutheran Human Relations Association of America met at Concordia College, Portland, Oreg., May 15. More than a hundred people heard Prof. Paul Harms speak on "The Bible's Answer to Racial Stereotypes"; Paul Simon, Troy, Ill., on "Missouri Backgrounds in Race Relations"; and a panel discussion on "Personality Aspects of Discrimination." Members of the panel were Rev. Victor Meyer, pastor of Good Shepherd Church (interracial), Seattle; Rev. Lee Owen Stone of St. Philip's Episcopal Church (interracial), Portland; Robert Trappe and Mrs. Carl Winn, both of Portland. The purpose of the institute was to awaken interest, increase understanding, create sound attitudes, and provide stimulus for effective Christian action in meeting human relations problems in the church and community.

Ten laymen and women from Maryland, Minnesota, Missouri, Illinois, and Indiana attended the first workshop on Training for Leadership in the Congregation, held at Concordia Seminary, St. Louis, June 27 to July 1. Among them were schoolteachers, a parish worker, and congregational officers, most of whom had come on their own time and at their own expense. A few had been sent by congregations to secure material helpful in developing a more complete program.

The workshop, sponsored by Synod's Committee on Enlisting and Training the Laity, was under the direction of the committee's secretary, Rev. Elmer A. Kettner, leader on the topic "Evangelism, Leadership Qualifications, and Activities." Other leaders and the topics which they presented were: Dr. A. L. Miller, "Parish Education"; Rev. Waldo Werning, "Stewardship"; Dr. Oscar Feucht, "The Planned Parish Program"; and Rev. David Schuller, "Bible Study." The group also studied the First Epistle of John with applications for the deeper spiritual life. The material developed in this year's workshop will be made available in a mimeographed manual for a leadership training course in local congregations.

The Rev. Theodore H. Goehle of Saint Stephen's Church (Missouri Synod), St. Paul, and Rev. Norman E. Sutterlin, U. L. C. A. pastor at Torrington, Conn., recently returned to the U. S. after working for two months in Germany, where they interviewed 500 refugee families in behalf of Lutheran Refugee Service. The dossiers, or descriptions, of the families interviewed will be circulated among Lutheran congregations in this country to obtain job and housing assurances necessary for the resettlement of refugee families under the U. S. Refugee Relief Act. These 500 families were refugees from Communism or Germans who because of their ethnic origin were expelled from countries now under Communist rule. In overcrowded West Germany, refugees are considered unwelcome competition in the labor market and at best obtain only menial day labor.

On the return flight the pastors traveled in a plane, chartered by the Intergovernmental Committee for European Migration, carrying 70 refugee immigrants, including 10 persons sponsored by L. R. S. Since the stewardess spoke no German, the pastors began helping her explain how the seat belts were fastened, but the ministers were soon answering questions from worried mothers, calming excited children, admonishing the men not to congregate in the plane's tail in such numbers that the plane threatened to tip over. "We spoke German before, and we speak more of it now after 500 interviews plus the air trip," Pastor Sutterlin commented.

Deaths

Adolph C. Traugott (January 26, 1886, Lake Creek near Cole Camp, Mo., to April 15, 1955, Bremen, Kans.), son of Johann Friedrich and Amalie Hanansky Traugott; attended St. Paul's College, Concordia, Mo., 1900—1904; graduated Concordia College, Fort Wayne, Ind., 1906, and Concordia Seminary, St. Louis, 1909.

He served Immanuel Church, Randlett, and congregations at Granfield, Chattanooga, and Frederick, Okla., 1909 to 1912; Trinity Church, Glenella (near Enid), Okla., where he taught school besides serving preaching stations at Carmen, Goltry, Hillsdale, and Fairview, Okla., and Waldron, Kans., 1912—1921; Immanuel Church, Bremen, Kans., 1921 until his death. From Bremen he established a mission in Marysville, Kans., which became Mount Calvary Church. In the Kansas District he was a member of the Mission Board and chairman of the Board of Support and Pensions.

He is survived by his wife, the former Maria Kraft of Deshler, Nebr., whom he married in 1911; a son, Rev. Arthur, Ellinwood, Kans., and a daughter, Emily.

At the funeral services in Immanuel Church April 18, 1955, the undersigned preached, Rev. Arthur H. Fuhr officiated, and Rev. Theodore Kauffeld read the committal rites at Immanuel Cemetery. President Walter H. Meyer spoke for the Kansas District, Rev. Alfred A. Stolte for the local circuit, Prof. C. T. Brandhorst as a former teacher of the congregation, and Rev. Otto H. A. Hoemann as a classmate of the deceased.

WALTER J. F. LEBIEN

Albert Ernest Henry Lehenbauer (February 13, 1891, West Ely, Mo., to April 29, 1955, Buenos Aires, Argentina), son of Conrad C. and Catherina Preusser Lehenbauer; graduated St. Paul's College, Concordia, Mo., 1910; Concordia Seminary, St. Louis, 1913.

After his ordination in 1915 at Guarany (later called Urwahnfried), R. G. S., Brazil, he served until 1937 as pioneer missionary in the Santa Rosa area, where today 11 pastors are stationed. He was president of Colegio Concordia, Villa Crespo, Argentina, 1937—1942; president, Seminario Concordia, Villa Ballester, Argentina, 1942—1946, and professor of dogmatics, 1946 until his death, caused by a cerebral hemorrhage.

He was Vice-President of the Brazil District, 1928—1937. He wrote: *Portuguese Reader*, 1920; *Roughing It for Christ in the Wilds of Brazil*, 1923; *Lutero, el Fraile que Encaró al Papa;* edited *Luther-Kalender für Südamerika*, 1925 to 1937; co-edited *Kirchenblatt*, 1925—1937, and *Kirchenbote*, 1938—1940; edited the *Himnario Evangelico Luterano*, and co-edited many textbooks in Portuguese and Spanish. Besides preparing literature in these languages for the church, he wrote many articles and delivered many essays at District conventions. He had taken an active part in the jubilee convention in Aldea San Juan, Entre Rios, and officiated in the closing devotions. On his return trip he was stricken. Two sons-in-law and brother pastors ministered to him before he lost consciousness.

He is survived by his wife, the former Helene Priebe, whom he married in 1918 at Guarany; by eight children: Siegfried, member of the Board of Control, Porto Alegre, Brazil, and Ronald, in southern Brazil; Naomi (wife of Rev. Fernando Hoehn), Misiones, Argentina; Flora (wife of Rev. E. A. Kroeger), Ottomar and Winfried, Argentina; Monica and Reginald, in the U. S.; by a sister, Anna, widow of Rev. Edwin Fischer, South Australia; and by two brothers, Revs. Conrad F., Nokomis, Ill., and George Wm., Palmer, Kans.

Funeral services were conducted at the seminary in José León Suárez. President F. Lange preached in Spanish, the undersigned in German, and Dr. R. Hasse of Brazil in Portuguese. Visitor Enr. Hoapp officiated and read the committal rites at the interment in City Cemetery, San Martin, Argentina, April 29.

S. H. BECKMANN

John Edward Wagner (September 14, 1868, Berthelsdorf, Germany, to May 7, 1955, Glenview, Ill.), son of Edward and Ernestina Auerbach Wagner; graduated Teachers' Seminary, Addison, Ill., 1889; taught in Christian day schools of Saint Paul's Church, Skokie, Ill., 1889—1892, and Christ Church of Logan Square, Chicago, 1892 until he retired because of failing health in 1923.

In 1892 he married Minna Zuehlke of Chicago. She died in 1944. He is survived by two sons: Reynold and Alfred, Chicago; one daughter: Mrs. Lydia Mueller, Glenview; and two brothers: Rev. Marcus, Riverside, Ill.; and Petro, Cucamonga, Calif.

Funeral services were conducted at Christ Church by the undersigned on May 11. Interment was in St. Lucas Cemetery, Chicago.

CARL E. MEHLBERG

Karl Haase was born in Chicago September 28, 1871. His parents were Johann N. Haase, teacher at St. Paul's Church, and Louise, nee Denecke. The disastrous Chicago fire burned home, church, and school, forcing the Haases and their 11-day-old son to seek refuge on the prairie south of the city. The square piano was one of the few things saved from the fire.

Prof. Karl Haase

Karl showed musical ability at an early age and took up the study of the violin and the piano. John Hattstaedt, director of the American Conservatory of Music, gave Karl free instruction until he entered the Teachers' Seminary, Addison, Ill., in 1885. He graduated in 1891.

For one year he was principal of the Lutheran school in Portage, Wis., where he met Anna Meyer, who became his wife in 1896. In 1892 he accepted a call as principal of St. Stephen's School, Milwaukee, where he also conducted the chorus at Concordia College. In 1906 he became professor of music at Concordia Teachers College, Seward, Nebr. He continued his musical studies and wa a Fellow of the American G Organists.

In addition to teaching and d several musical organizations Teachers College, he served fo than 30 years as organist and choi tor of St. John's Church in Sewa was much in demand as an organ ist. As a composer he is best kno his *Preludes for the Hymns of T theran Hymnal*. Many congre sought his advice for organ specifi

His wife died in 1937. After tirement in 1946 he lived with his ter, Mrs. William Zimmermann, i coln, Nebr., where he died, after illness, May 9. His son Erich li Chicago.

At the funeral services in St. Church, Seward, May 12, Rev. Yauk preached, and the under read the obituary. Interment Seward.

HENRY A. KO

Announcement

Ordinations and Installations

CANDIDATES

Ordained:

Bliese, William M., Redeemer, Rockfo by E. C. Beversdorf, June 19.
Kowert, Frederick, Bethany, Milwaukee by George Beiderwieden, June 19.
Kreidt, Arthur, First, El Monte, Cal George T. Fisher, June 19.
Lemmermann, Walter, St. John, Chest by Herman H. Koppelmann, June 26.
Nesko, Milan A., Holy Trinity (Slovak S Garfield, N. J., by Joseph Kucharik, J
Stiemke, Frederick A., Our Savior, Bal Md., by A. J. Stiemke, June 26.

Ordained and Commissioned:

Baese, Walter, St. Mark, Butte, Mont., sionary for the Whitehall-Boulder Mont., by Pres. Paul M. Freiburger, Ju
Gremmels, Delbert, St. John, Chester, missionary in Formosa, by Herman H pelmann, June 26.
Hausmann, William, St. Matthew, J Heights, L. I., N. Y., as missionary deaf in the New York area by Ew Mueller, June 26.

Ordained and Installed:

Bartels, Harry, St. John, Oxford; T Packwaukee, Wis., by C. J. S. Wac July 3.
Becker, A. Donald, Immanuel, Mo Gresham; Our Savior, Mohican, Gre Church of the Wilderness, Bowler, by Pres. L. H. Goetz, June 26.
Buehner, Theodore W., Trinity, Staple Donald E. Knick; St. John, Motley, by H. W. Schmidt, June 26.
Griebel, William W., Zion, Circleville, P Eric C. Malte, July 3.
Kringel, Henry A., El Sereno, Los An Calif., by Arthur H. Kaub, June 26.
Lyons, Arthur E., Jr., Christ, Fort Worth, by C. A. Gaertner, June 19.
Schmidt, John P., assistant pastor, Zion, waukee, Wis., by H. C. Tesch, June 2
Symmank, Leo, Holy Cross, Whiteh Tenn., by H. C. Harting, July 3.
Tremain, Richard, St. John, Laona; St. Townsend, Wis., by Paul G. Krentz, J
Uhrinak, James S., Christ and Grace, P Lakes, Minn., by Paul J. Affeldt, July
Underwager, Ralph, Zion, Hiawatha; St. Mount Vernon, Iowa, by John Schlie June 26.

PASTORS

Commissioned:

McAmis, Robert D., First, Chattanooga, T as missionary to the Philippine Islan Herman H. Koppelmann, June 5.

Installed:

Cattau, Raymond J., associate pastor, St. Seward, Nebr., by Martin Yauk, June
Cooper, Theodore W., St. Andrew, Char N. C., by E. G. Runge, June 19.

r, Ernest F., St. John, Newkirk, Okla., to Hoyer, June 26.
ichard E., Immanuel, Bremen, Kans., alter J. F. Lebien, July 3.
Arnold F., Immanuel, Terre Haute, by E. W. Henry Mueller, July 3.
Martin, Silent Congregation of the Madison; Redeemer, Delavan, Wis., by L. Salvner, June 19.
O. William, Trinity, Fort Dodge, Iowa, ul A. Weber, July 3.
n, Walter F., St. Paul, Boise, Idaho, by n Kellermann, June 12.
Armin G., Immanuel, Parkers Prairie, by Arthur E. Beck, July 3.
alter A., St. John, Honey Creek, Iowa, Glahn, June 19.
l, Theodore, St. John, Withee, Wis., by Brauer, June 19.
ictor M., Bethel, Grygla, Minn. (an onal charge), by N. Schramm, June 26.
John T., Calvary, Memphis, Tenn., C. Harting, June 26.
n, Arnold T., Emmaus, Denver, Colo., arles E. Wedig, June 26.
Harold, Zion, Turtle Lake; Immanuel, on, Wis., by Ronald W. Goetsch, 26.
ester A., St. Stephen, Hickory, N. C., gar G. Runge, July 3.
, Roland R., St. Peter, Indianapolis, by H. L. Krueckeberg, June 26.

TEACHERS

lled:

sch, Gilbert H., Zion, Milwaukee, Wis., C. Tesch, June 19.
Robert, Jr., St. John, Houston, Tex., by . Niedner, June 19.
Cand. Kenneth, Immanuel, St. Charles, by F. Niedner, Sept. 5, 1954.
art, Walter J., Mount Calvary, Peoria, y Herman O. Lehenbauer, July 3.
, Theodore, Hope, St. Louis, Mo., by Roschke, July 3.
e, Paul H., St. James, Howard Lake, ., by Theodore Melinat, June 26.
Raymond A., Trinity, Grand Island, , by O. A. Graebner, June 26.
n, Roger H., Hope, St. Ann, Mo., by W. Riehl, June 26.
Raymond E., Mount Calvary, Denver, , by Walter Lang, July 3.
n, Raymond W., Zion, Pasadena, Tex., alter H. Meyer, May 29.
'and. Norman M., Trinity, Tyler, Tex., arold E. Theiss, June 26.
Arlon W., St. Stephen, St. Louis, Mo., aul P. Spitz, June 26.
ler, E. M., St. John, Chester, Nebr., by Hilst, July 3.

Official Notices

Arthur Betz of Monroe, La., has been ed Circuit Visitor of the West Louisiana to replace the Rev. William J. H. of De Ridder, La., who was called to rnal rest. — PAUL W. STREUFERT, *Pres-* Southern District.

W. H. Vatthauer, Duluth, has been ed Visitor of the Lake Superior Circuit, hetonka Conference, in place of Rev. W. man, who has accepted a call elsewhere District.

C. D. Uetzmann, Park Rapids, has been ed Visitor of the 3d Circuit, N. Park Conference, in place of Rev. A. A. who has accepted a call elsewhere in trict. — H. A. GAMBER, *President*, Min- District.

Educational Institutions

ordia Seminary, 801 De Mun Avenue, is 5, Mo., herewith announces the open- its 118th academic year. All new appli- or the regular seminary program who een notified that their application for ion has been accepted, are to report ptember 15. The orientation program e registration begin at 8:30 A. M. Reg- n for returning undergraduates will be n September 16 and 17. For any in- ion they need in the meantime, new as s returning students should address lves to Prof. L. C. Wuerffel, Dean of ts.

students who wish to enroll for Grad- vork should write to Prof. Martin H. emann, Director of the School for Grad- tudies. He will supply them with the n and all necessary information about s and registration.

special students, that is, all such as do ll into any of the classifications men- are asked to address themselves to Wuerffel.

The opening service of the academic year will be held, God willing, on Sunday, September 18, at 3:30 P. M., in the Seminary Field House. — ALFRED O. FUERBRINGER, *President.*

The 111th school year of Concordia Theological Seminary, Springfield, Ill., will open with a divine service on September 11 at 8 P. M. at Concordia Gymnasium. New students will register on September 7; returning students, on September 10. All correspondence with reference to admissions, expenses, etc., are to be directed to The Registrar, 1301 Concordia Court, Springfield, Ill. — WALTER A. BAEPLER, *President.*

The 92d academic year of Concordia Teachers College, River Forest, Ill., will open Thursday, September 15, at 10 A. M., with a divine service at Grace Church on the campus.

The orientation program for all new students will begin Sunday afternoon, September 11, at 1 P. M.

Concordia Teachers College conducts a standard four-year training course for young men and women who desire to serve their Savior in the Lutheran schools of our Synod. In keeping with a policy adopted by the Board for Higher Education, the previous shorter three-year course, which terminated in a three-year Lutheran Teachers Diploma, is being discontinued. During the teacher shortage, properly qualified male students may, with faculty permission, take three years of training and then teach for a year on a supply basis before returning for their fourth and final year of training.

Students interested in attending our college should apply for information to our Director of Recruitment. No student should appear on the campus during orientation week without written notice that he has been accepted.

MARTIN L. KOEHNEKE, *President*

Concordia College, Milwaukee, Wis., a junior college and a high school founded in 1881, will begin its Diamond Anniversary year on Sunday, September 4, with a service at 3:30 P. M. Registration for all students will take place on Saturday and Sunday, September 3 and 4. The primary aim of Concordia College is to prepare young men for the study of theology at Concordia Seminary, St. Louis. Teacher-training students will, however, also be accepted, especially on the high school level.

The catalog contains detailed information regarding the curriculum, fees, and the routine of living at Concordia. Applications should be completed as soon as possible, but no later than August 15. For information, catalog, and application blanks write: PROF. WALTER W. STUENKEL, *President,* Concordia College, Milwaukee 8, Wis.

Notice

President Hugo Kleiner of the English District writes me under date of July 7 that arrangements have been made which will enable Boy Scouts of our congregations attending the International Boy Scout Jamboree at Niagara-on-the-Lake, Ontario, August 18, to 28, to worship at St. Paul's Lutheran Church (Pastor Max C. Weissbach), Niagara Falls, Ontario, Canada. It will prove helpful if Pastor Weissbach knows in advance who the boys are who will attend. — PAUL M. BRETSCHER, *Chairman,* Commission on Fraternal Organizations.

Available

Pulpit, altar, baptismal font, and *lectern,* in good condition, available to any mission congregation which will pay transportation. — FIRST LUTHERAN CHURCH, Rev. W. A. Resner, Kingsley, Iowa.

Wanted

To buy for mission church: good *church bell,* about 24-inch throat, bronze bell preferred. Write: JOHN EICHNER, R. F. D. 2, Indianola, Iowa.

100 old word-edition English *hymnals,* and two or three tune editions, for refugee congregation in England. Please write first by air mail. Will pay postage. CHAPLAIN T. J. KLEINHANS, 803d EAB, APO 195, New York.

Changes of Address

Pastors:

Becker, Philip G., 507 E. 19th St., Falls City, Nebr.
Bicker, Arthur M., 333 Millvale Ave., Pittsburgh 24, Pa.
Birkmann, Paul G., 3507 Halliday, St. Louis 16, Mo.
Block, Arthur H., 19 Fairlee Terrace, Waban (Newton), 68, Mass.
Brauer, Norman H., 3112 Clermont Ave., Pittsburgh 27, Pa.
Brohm, Arthur, D. D., 372 Funston Ave., San Francisco 18, Calif.
Felten, Paul H., *em.*, 168 Nataqua, Vallemar, Sharp Park, Calif.
Harting, Henry C., 508 Westwood, Jackson, Tenn.
Hilgendorf, Paul A., Jr., Box 355, Imperial Beach, Calif.
Kaas, Herbert C., 16151 Rosemont Rd., Detroit 19, Mich.
Killion, Russell D., 2931 Universal Rd., Pittsburgh 35, Pa.
Kirk, Walter A., 2128 W. 85th St., Cleveland 2, Ohio
Kluge, Arnold F., 2325 N. Tenth, Terre Haute, Ind.
Kretzmann, Herbert, Box 507, Manila, Philippine Islands
Kuechle, Harold, 313 W. Third, Gordon, Nebr.
Mahler, Kenneth, 393 Ralph Talbot St., South Weymouth 90, Mass.
Mayer, James W., Lutheran Mission, Ambur, North Arcot District, India
Meier, Alvin C., 707 Alice St., Whitehall, Mich.
Mennen, Chaplain (Maj.) George E., Hq. 380th Bomb Wg., Plattsburg AFB., Plattsburg, N. Y.
Mertz, Gustav H., *em.*, 1417 S. Third St., W., Missoula, Mont.
Mueller, Chaplain (1st Lt.) Lyle R., Hq. Co. 1st Bn., 350th Inf. Regt., APO 541, New York, N. Y.
Mueller, Martin E. A., 2571 N. Grant Ave., Milwaukee 10, Wis.
Mumm, George A., Deep River, Iowa
Nickodemus, Albert R., 349 S. Egan, Burns, Oreg.
Nieman, Charles C., 303 S. Tenth, Independence, Kans.
Pagel, Gunther K. W., *c. r. m.*, Lutheran Haven, Oviedo (Slavia), Fla.
Prange, Erich H., Loch End, Kodaikanal, Mathurai District, South India
Rush, Louis F., 5409 S. Lawrence, Tacoma 9, Wash.
Schuldheisz, Benjamin W., R. 4, Box 434, Sherwood, Oreg.
Schultz, Clarence L., 206 E. Seventh St., Oakley, Kans.
Spitz, Paul Ph., 4750 Westminster, St. Louis 8, Mo.
Treit, Henry, 102 S. E. 12th, Beaverton, Oreg.
Westermann, Theodore D., 1007 Banberry Rd., Marietta, Ga.
Wiebel, Edwin H., 16919 33d Ave., S., Seattle 88, Wash.

Teachers:

Arkebauer, B. H., First Lutheran Church, 542 S. 31st St., Omaha 5, Nebr.
Heldt, Albert O., 445 Knapp St., N. E., Grand Rapids 5, Mich.
Hitzemann, Alvin, 239 E. 138th St., Chicago 27, Ill.
Hoehne, Marvin A., Mount Sterling, Mo.
Holste, Herman M., *cand.*, 818 S. Kingshighway, St. Louis, Mo.
Knuth, Harold, 2234 N. 36th St., Milwaukee 8, Wis.
Middendorf, Jack L., 621 N. Eighth, Lafayette, Ind.
Niermeier, Henry C., 815 S. 43d St., Temple, Tex.
Preuss, Arthur, 1851a N. 19th St., Sheboygan, Wis.
Roth, Philip M., 1950 Garfield, Lincoln 2, Nebr.
Schroeder, Elwin M., St. John's Lutheran School, Chester, Nebr.
Wolters, Alvin P., 3149 W. 24th, Denver, Colo.

Notice

Articles, church news, announcements, obituaries, intended for publication in the LUTHERAN WITNESS, books for review, and general correspondence should be addressed to the Editorial Office, 801 De Mun Ave., St. Louis 5, Mo.

Reports of ordinations, installations, dedications, anniversaries, and changes of address of pastors and teachers should be sent to the **Statistical Bureau,** Lutheran Building, 210 North Broadway, St. Louis 2, Mo.

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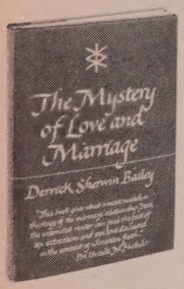

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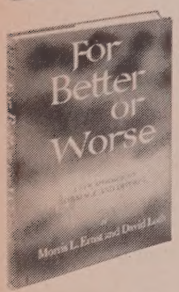

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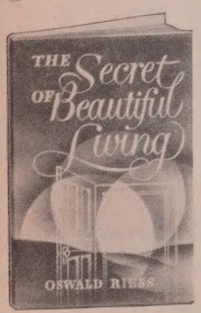

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